high value placed upon conformity to rules governing authority relations makes Bedouin society of al-Qasr less individualistic than, for instance, the Iatmul of New Guinea who "set no exaggerated value upon extremely orderly behavior" (Bateson 1958:31). Social cohesion in al-Qasr is sustained through what Durkheim called "mechanical solidarity."

The Bedouin father is in a disciplinary position over his washuun, his wife (wives) and his children. (The word, washuun, must be of Berber origin for I am unable to trace it in Arabic.) Although the father has the right to beat his washuun, the Bedouins say that he does so "only in rare cases, when it is necessary." During my time in the field I heard of no physical punishment being dealt out by a father.

The dyadic relationship of father and son roles is the focal field of authority in the family. The pattern of behavior in this relationship is marked typically by restraint on the part of the son. The father orders and the son obeys unquestioningly. If the father accidentally uses a taboo word, such as 'ammar which in standard Arabic means "to fill" but in the Bedouin dialect means "to have sexual intercourse," the son will immediately depart the scene in a high state of embarrassment. In this way, the boy is not only excluded from gatherings and activities in which his father participates, but he is also made to maintain a respectable social distance from his father's age-set. There are other ways of

613 Other tribal segments outside the Aggary amar supported the position of
619 Qudura, and most took his position to prove their notion about his hon-
578 esty and the fact that despite his poverty, he could not be bribed. They
156 were also pleased with Qudura's trick which demonstrated Hakim's dishonest
613 techniques. Within the Aggary amar, the general sentiment was still with
578 Hakim although his confession of cheating Qudura made it difficult to
156 support him openly. They directed their attack against Qudura who in
their view violated the solidarity of the amar and even of his bait and
showed it as divided and noncohesive. They were also fearful that Qudura's
[685] refusal to pay would cause the amar to pay the Geneishat the full compen-
sation for the action of Rabbuh, a sum which, as one said, would put the
amar in debt for generations to come. The strongest impact of the events
affected bait Asabei'itself and left it one step from complete fission
into three distinct groups. Shei'eb, finding the tide turning against
Hakim, found a chance to assert his claim to the position of the Aqila,
stating openly that he would never forfeit his hereditary right. On the
other hand, finding the popularity of Qudura increasing rapidly, he
started attacking him verbally and even threatened to beat him. He in-
[681] sisted that Qudura and his sons should be excluded from the amar and
given the barawa.

613 The word "barawa" is derived from the Arabic verb "bara" which means to
681 cure one's self of an illness. It also means to sever social ties with
[192] undesirable persons. The term is used among Awlad Ali in a much restrited
sense to refer to the process by which a tribal segment detaches itself
from any responsibility for the actions of a particular member. It is

613 The word mardi is derived from the Arabic verb "yardi" which means
627 to accept or agree upon. The mardi therefore is the person who is ac-
554 cepted by one or both parties to a dispute as a mediator. If he is ac-
[192] cepted by only one of the parties, his work is more that of a legal representative of that party. He makes all efforts, using all powers of persuasion to get the other party to concede to the demands of the party he represents. If, on the other hand, he is chosed by both parties to a dispute, he acts as an impartial judge and avoids taking sides in the case. His fame is determined by his ability to achieve permanent, long-lasting settlements. His success in this area depends, in addition to personal qualities, upon the respect he has within his own tribal segment and the weight that tribal segment has among other tribal segments. Similarly, his success and the fame he gets as a mardi may give him considerable influence within the bait. But this influence does not develop
[182] into authority because the mardi in this case does not have an established
[428] basis for the effective maintenance of that authority, in this case, patrilineal succession.

613 The other domain within which the Aqila performs his duties is that
554 of the Eila or the amar. His main function within this area is to repre-
682 sent his bait in matters involving the collection or the distribution of bloodmoney within the vengeance group. Within the amar, the aqila is considered successful insofar as he is able to fulfill his bait's financial obligations to the amar. This ability is in turn determined by his success in collecting money from individual members of his bait and/or his willingness to pay from his own money for those members who are unable or unwilling to pay their share. Where kinship ties are strong, the Aqila

671 672 171 the irrelevance of intention in establishing liabilities for homocide or injuries (1954).

672 682 The neglect of intention in assessing liability in cases of homocide is evident in the cases presented above (Cases 1,2,4,5 and 6), where compensation was paid although there was no intention established on the part of the offender.

[192] Awlad Ali use the Arabic word "katl" to refer to any killing. This is different from the word "mut" which means death by natural causes. They further differentiate between "katl 'amd," or intentional killing and "katl khata," or unintentional killing. Although reference here is 682 672 made to "intention," yet, from the above cases it is evident that the 673 basis of establishing that intention is from the type of weapon used in effecting the death of the victim. Intentional killings are those caused [411] by a lethal weapon. Lethal weapons are defined as guns or knives. Death caused by a non-lethal weapon, no matter what the intentions of the offender, is defined as non-intentional, even when the circumstances of the act indicates the actual existence of an intention on the part of the offender to cause the death of the victim (as in Case #3 above). The assumption is that the use of lethal weapons, such as daggers or guns, implies intention and possibly a certain degree of premeditation, since these weapons have no other important use. Moreover, the probability of death by a lethal weapon is much greater than from other non-lethal weapons. These give the victim a chance to defend himself, a chance which he does not have in the cases of killing with a gun or dagger. In other words, Awlad Ali, in assessing responsibility for homocide, "operate with a legalistic psychology in which intention is is presumed from action" (Gluckman, 1963:207).

3:Evans-Pritchard E-4, 5 (1942-1944) 1949 MT9 Libyan Bedouin MT9
(1837-1942) Sanusi

men in North Africa whose families still retain much wealth and influence. It was this Marabout status of the Grand Sanusi in the eyes of the Bedouin which won him their respect: it was the organization of the Sanusiya Order, an organization the earlier Marabouts did not have, which enabled him to turn this respect into a theocracy.

There is more than one explanation of the origin of the word '*Marabat*'. That generally accepted is that it derives from the root RBT, to bind, and hence from '*ribat*', a fortified convent, inhabited by warrior-monks, found on the marches of Islam in its early days of expansion by arms. The word later became attached to the tribes which settled in Andalousia under the leadership of the Saharan tribe of the Sanhaja and was corrupted into the European 'Almoravides'. After the fall of the Sanhaja dynasty in the twelfth century part of the *Marabtin* tribes fell back into central and southern Morocco, whence many individuals moved eastwards. Some settled in Cyrenaica, generally on their return from the pilgrimage to Mecca, and their fanaticism, asceticism, ability to read and write, and thaumaturgic powers, impressed the simple Bedouin, who accepted them as holy men and magicians and used them to write charms, to perform religious rites, and to act as mediators in inter-tribal disputes. Sometimes, as we have seen, these men founded lineages which, dwelling under the shadow of their saintly forbears, became nuclei of social agglomerations which have developed in course of time into tribal groups, thus taking the shape of the tribal society in which they lived. The word '*Marabtin*' thus came to mean holy men (and their tombs) and then, in addition, tribes tracing their descent, or supposed descent, from these holy men and also, finally, in Cyrenaica, tribes who are clients of the great *Sa'adi* tribes which own the earth and water.

Some of the better known of the Cyrenaican saints, but by no means all, have gleaming white cupolas, supported by four walls, erected over their tombs, and inside the walls is a *tub*, a wooden box, over the grave, and this is covered with coloured cloth on which are inscribed passages from the Koran. Inside also are often a few pages from sacred books, occasionally a few small coins given by the local Bedouin, and any property, such as tents or ploughs, the Bedouin have wished to deposit in a